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The Christian Socialist

The Golden Rule Against the [illegible] of Gold

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Socialism in the Bible

By Rev. Edward Ellis Carr, Editor of the Christian Socialist

SURPLUS VALUE IN THE BOOKS OF MOSES

A student of the Mosaic Law, contained in Exodus, Leviticus, Numbers and Deuteronomy, is constantly astonished at the marvelous harmony between the economic ideas and principles there taught and the theories of Karl Marx, the father of modern scientific Socialism.

The fundamental demand of Socialism is that all economic exploitation shall cease and that the workers shall have the full product of their toil. Exploitation is accomplished in competitive business (and always has been since the age of direct personal robbery by brute force passed away) by interest, profit and rent—"profit" including buying and selling for gain and all manner of speculation. It is by these means that four-fifths of the worker's produce is taken from him, leaving him and his family in poverty while he creates riches by his labor.

Every student of the Bible should have a first class, exhaustive concordance with a complete lexicon of the original Hebrew, Chaldee and Greek words, numbered so that he can trace the original of the word he is interested in from form to form in order that he may learn the various derivatives and similar roots. I use chiefly Strong's Exhaustive Concordance which contains, among other valuable features, a complete lexicon of the original words whereby one may easily discover their various shades of meaning. It is thoroughly orthodox and has high rank as a standard among scholars of all denominations.

Interest

The word translated **usury** in the Bible should be translated **interest**. The idea that usury is merely "unlawful interest" is correct, if one includes the truth that all interest is unlawful according to the Bible and to all principles of just and righteous economy. No state or national law can make right a thing which is inherently wrong. The "lawful interest" in some states is 6 per cent, in some 10 per cent, in some 12 per cent; but the Bible condemns all interest, large or small, as inherently wrong.

The word **usury**, which is so frequently employed in the Bible to designate a crime, is derived from the Hebrew root **nashak**, which means, according to Strong, "to strike with a sting, as a serpent; to oppress with interest on a loan; to bite, to lend upon usury."

The word **neshek**, which is sometimes used for usury, is directly derived from **nashak** and means simply "interest on a debt;" that is, any interest on a debt. To take any interest is to bite like a serpent, to sting like an adder. The Hebrews called the interest taker a serpent, a viper, a biter. When Jesus said: "Ye serpents, ye generation of vipers, how shall ye escape the damnation of Gehenna?" He merely referred to their crimes of exploitation by interest, as the Jews well understood. That is why the Pharisees and Sadducees and all the chief priests and rulers became so venomously angry at Him.

Looking further into the kindred primitive Hebrew words we find that **nasa'** or **nacah** is a common base for many words, being modified by its suffix. **Nasha'** means "to lead astray, to delude, to seduce, to beguile and deceive:" as the poor man is so often deluded and betrayed by the loan-shark. While another word, **nasha'**, so similar to the first that it can scarcely be distinguished at all and is identified with it "through the idea of imposition," is used to indicate "lending on interest; to dun for a debt; to exact or to give usury." Thus deception and imposition are both included in the crime of interest taking.

Nisse'th is a form of **nasa'**, and means "something taken; a gift, a present." The money one receives through interest is "a gift" from the borrower. The lender does nothing to earn it. He may have earned the principal, but the interest is "unearned increment."

"Nashab," to blow, to disperse, to drive away," is a kindred root and suggests the loss of the worker's earnings by interest. His prosperity is blown away, his earnings dispersed by interest. (This sort of discussion of interest has always raised a storm from the times of Moses and Jesus until now!)

Nasag means "to reach, to lay hold of, to wax rich." This is accomplished by some sort of exploitation, like interest, rent or profit. **Nashah** means to forget, to deprive, to exact; and another, **nashah**, almost identical with the first, means creditor, extortioner, usurer. **Nasheh** (from **nashah**) means "in the sense of failure; rheumatic or crippled; shrunken." The financial welfare of a poor man is crippled, shrunken and a failure if he pays interest. While **NeSu'ah** (from **nasa'**) indicates "travail, something borne, a load," which correctly signifies the burdened, struggling state of the interest-payer.

Still other forms are suggestive. **Nesheq**, traced through **nashaq** to **chazaq**, signifies "to seize, to fasten upon, to equip with weapons; battle-armor, weapon." Surely the interest taker is able to seize as an armed man and fasten upon the earnings of his victim. And **nesher** means "to lacerate like a great bird of prey: an eagle." As the interest taker preys upon his poorer fellowmen.

Some of the above interpretations and similitudes are derived merely from the general kinship of the words and association of their ideas: but the interpretation of **nashak, neshek, nasha', nisse'th** and **nashah** are definitely and plainly applied to the crime of interest as we have said, and give a clear idea of the abhorrance with which Moses and the prophets regarded all exploitation by interest.

Texts Condemning Interest

As it is my desire to confine this article to the "Books of Moses," the passages following are all taken from them only. There are many other even more striking texts among the historical books of the Bible and the Prophets which will be discussed in due course.

Exodus 22, 25: "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer (nashah, extortioner,) neither shalt thou lay upon him usury" (neshek, interest).

Leviticus 25, 35-38: "And if thy brother be waxen poor, and fallen into decay with thee, then thou shalt relieve him; YEA, THOUGH HE BE A STRANGER, OR A SOJOURNER, that he may live with thee.

"Take thou no usury (neshek) of him, nor increase (profit); but fear thy God, that thy brother may live with thee.

"Thou shalt not lend him thy money upon usury (neshek, interest.) nor lend him thy victuals for increase (profit).

"I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God."

How often the God of Moses and the Prophets reminds the people of their own deliverance from Egyptian oppression, and by the memory of their terrible griefs in bondage, commands them and pleads with them not to oppress or exploit their neighbors!

Deuteronomy 23, 19-20: "Thou shalt not lend upon usury (nashak) to thy brother,—usury (neshek) of money, usury of victuals, usury of anything (rent) that is lent upon usury (nashak).

"Unto a stranger thou mayest lend upon usury; but unto thy brother (neighbor) thou shalt not lend upon usury: that the Lord thy God may bless thee in all that thou settest thy hand to in the land whither thou goest to possess it."

As the permission in this text to take usury of a stranger distinctly disputes the prohibition of Leviticus 25, 35, quoted above, it may be an interpolation inserted after the Hebrews had begun to disobey the law. In any case, it does not affect the Christian world: for we have been most emphatically taught that ALL MEN ARE BROTHERS, ALL CHILDREN OF A COMMON FATHER, and therefore there can be no exception to the prohibition of interest under the larger light of Christian ages.

What shall we do?

Obey the Law, and strive with all our might and with all our money to overthrow the system of mammon, the profit system, which curses the whole world with slavery, want, sin and misery.

If the Law of Moses were applied to modern conditions the economics of Marx would prevail and earth would be a paradise of justice, peace, plenty and joy.

An American Bishop and an English Priest on the Church's Social Mission

From "The Churchman," the Leading Protestant Episcopal Journal of New York

The one-sided development, or rather arrested development, of the Christian social conscience does much to alienate the masses from all forms of institutional Christianity. It was a most welcome sign of the times to find, a few weeks ago, that one of the bishops of our church, Dr. Spalding, of Utah, had the boldness to print over his name in a religious journal a frank statement that he believed in Socialism in theory as well as in practice. Such a profession of faith not many years ago would have aroused a storm of indignant protest. That few such protests have been heard proves how much greater the open-mindedness of the Christian community is today than it was a decade ago. There is come into existence a generous conviction that no one form of political allegiance is bound up with the existence of the church. Hard as it was to win this freedom in respect to ordinary political parties, it is even harder to extend the principle involved in it to cover the purposes and aims of men and organizations based on the principle that a new form of social order is an object to be legitimately worked for. Not only are there in existence today large groups of individuals who are bent upon quickening the conscience of corporate Christianity to the needs of the enormous population that has grown up under the modern industrial system, but in addition to this there are others who take an even more aggressive position, such as Bishop Spalding himself took in the defence of the Socialistic movement against the charge of atheism.

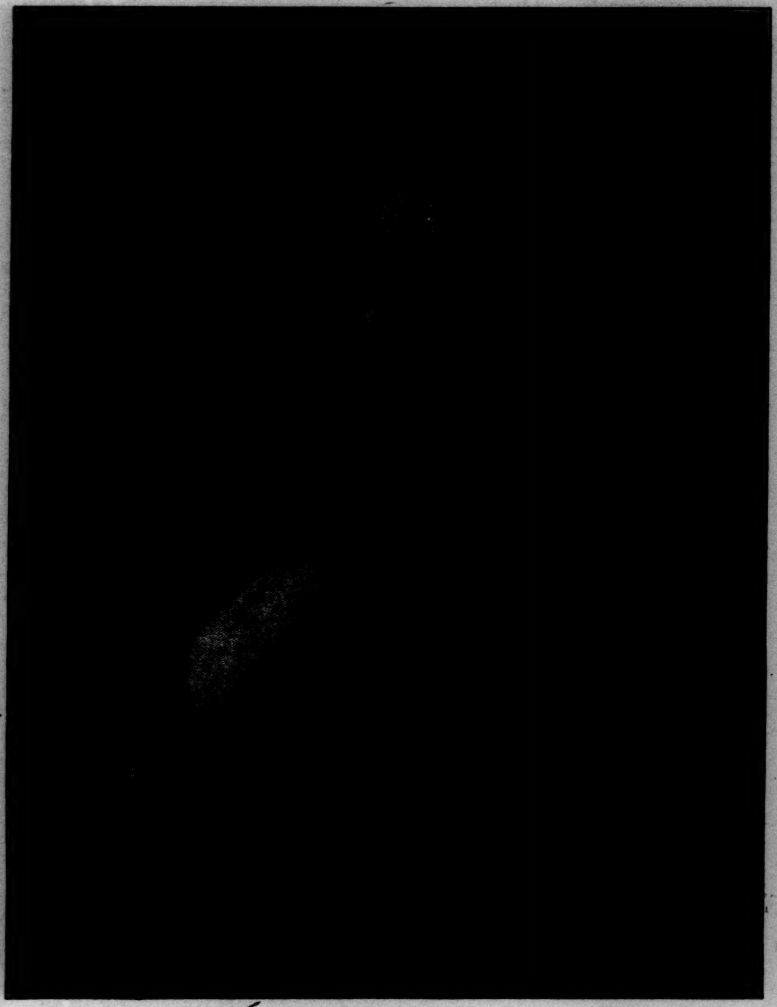
Only a short time ago a well known English clergyman, Mr. Conrad Noel, a member of the advanced wing of those who claim to find their inspiration in the Oxford Movement, published in the pages of a book which has been already reviewed in these columns a statement in which he denied that the younger leaders of the Socialist Movement were atheists. In speaking of the leaders of the older Socialist Movement he did not hesitate to say that many of them turned to atheism in protest against the official religion of their day and its modern consequences. If the Christian Socialists had done nothing more than this to bring out the wide implications of Christian conduct to man's life in all its aspects, they would have done enough to deserve the gratitude of their fellow-Churchmen. Whenever the charge is made that Christian Socialism is a vague, sentimental, watery ideal, all that they need do is to survey the accomplishments of an individualized Christianity in backing up some of the worst abuses of contemporary capitalism.

The whole idea of religion has been far too long treated as a little private transaction between a man and his God. This conviction, which was so long deemed the foundation of all saintliness has now, thanks to the preaching and teaching of great leaders such as Kingsley, Maurice and their more recent disciples, been exposed as the great obstacle toward the creation of God's Kingdom on earth. In place of it we have now acknowledged in definite terms the contrary principle of a progressive social order—that a Christian community is responsible for the character of its economic system and is obligated to decide to what extent matters belonging to that system shall be left merely to individual initiative and to the unregulated play of what are called pure economic laws.

This new and comprehensive program which implies the constant play of Christian initiative on a large scale is being applied as a test to some of the most accredited and venerated traditions of Christian teaching and practice. Along this line some most effective work was done by Mr. Conrad Noel, in his study of Socialism in Church History. Refusing to divide the Christian conscience into water-tight compartments, he shows how curiously those who claim to be furthest apart in doctrinal positions are really close together when it comes to the question of what he calls "Christocapitalism," a word he uses to describe those axioms of moral conduct which bring into the closest possible connection the belief that capitalism is the only form of the industrial order which allows the perfect development of the Christian character. In a way which might be described as paradoxical he enumerates some of the most eminent names in Church history, ancient and modern, as imperfect possessors of the faith because they refused to allow the existence in Christianity of precepts governing the social order. Calvin and Dr. Pusey, Mr. Noel tells us, believed in God and not Man, whereas Mark and Bellfortbax, the English interpreter of Marx, believe in Man and not in God. So, he says, many High Churchmen believe in original sin, but not in original righteousness, while many atheists believe in original righteousness but not in original sin. He then produces a long list of well known publications in religious and agnostic journalism which he describes as respectively believing and respectively repudiating integral portions and implications of the Catholic faith.

Such, then, is the new solvent for differences and divergencies, and though one may be disposed to treat such writing as this as clever phrase-making, a real truth lies beneath the biting sarcasm. The fact does remain that men who are working together for the doing away of social inequalities represent many phases of religious belief, just as the men in the past who cared not whether social inequalities existed were found in all camps of Christianity and unbelief. From the Christian point of view, therefore, one of the most encouraging aspects of the modern Social Movement is that it is bringing together on a common platform those who have been so long estranged and is teaching men to work together who for generations have spent their time in increasing or justifying their misunderstandings. With this amount of energy devoted to positive aims, some of the most crying of social injustices will surely be mitigated and the Church will be freed from the reproach of seeming, and even sometimes of being, the ally and dependent of the privileged.

Spargo's Life of Karl Marx



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Father of Modern Socialism

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IMPORT AND OUTLOOK OF SOCIALISM*

Review by Wm. H. Watts

The increasing interest in Socialism is constantly bringing out new books on the subject, both for and against. One of the latest is the "Import and Outlook of Socialism," by Newton Mann, author of "The Evolution of a Great Literature." Mr. Mann appears to be a Fabian Socialist, and his presentation of Socialism will be irresistable to many people who have not been able to accept the Socialist doctrines of the Materialistic Interpretation of History and an imminent social revolution as the culmination of the class struggle. We wish that Mr. Mann had taken a more revolutionary stand, for, given a social consciousness, the social desire, and the necessary political machinery for expressing the social will, and the possibility of transforming our present social system into a co-operative one whenever we may decide to do so seems obvious. The "Import and Outlook of Socialism" is a scholarly work, and the following criticisms are not intended to be derogatory, but to help the reader to an understanding of the points of difference between the out-and-out Revolutionary Socialists, whether Christians or materialists, and those who think with Mr. Mann that Socialism can only come by a long-drawn-out, step-by-step process.

Mr. Mann seems to have totally misunderstood the word "Revolution" as it is used by Revolutionary Socialists, and he also seems to misunderstand and misinterpret the teaching of Karl Marx concerning the Social Revolution when he credits Marx with teaching that Socialism can only be ushered in as the result of a world-wide, violent revolution, the necessary outcome of the class struggle. Mr. Mann says:

"Marx lived in a period of revolutions, and they had made a deep impression on his spirit, leading him to an undue estimate of what is to be accomplished by them, keeping him on the lookout for some crisis, some great war, which should afford the opportunity for a successful uprising of the proletariat."

This may be conceded without committing Marx to civil war as the only outcome of the class struggle. Marx' interpreters have told us that Marx believed that in England Socialism might be peaceably inaugurated on account of the greater political liberty enjoyed by her people. Much more would he have said the same of the United States, Canada, Australia, New Zealand and the France of today. And a revolution is not the less revolutionary because it is brought to pass by parliamentary instead of military methods, a point which many educated people do not seem to have grasped.

Mr. Mann seems almost unconscious of the Class Struggle, and apparently attaches no evolutionary, revolutionary or social importance to it whatever. He seriously offers a form of inheritance tax as a solution of the great problem represented by the poverty of the toilers and the boundless wealth of the idle rich.

Mr. Mann's position on the doctrine of Economic Determinism is also open to criticism, and strikes one as being superficial. While he recognizes that economics have had very much to do with shaping the world's history, he does not appear to look deeply for the causes of historical movements and if the economic cause is not plainly apparent assumes that the phenomenon under consideration must have had some other explanation. His position is illustrated by a footnote quotation from Prof. Anton Menger of Vienna: "It is wholly arbitrary in Marx and the Marxists to see in religion and in the State only the effects of economic conditions. . . . Religion in ancient times played everywhere a decisive role, and today the State exercises on economy an influence infinitely greater than the inverse influence of economy upon the State. In the nineteenth century the jealousy of the houses of Hapsburg, of Hohenzollern, of Bonaparte, that is to say, a factor purely political, was, in the making of history, a cause infinitely more active than all the transformations in the economic life effected in the same period."

We will leave the first of these propositions of Professor Menger's for the present and take up the others. As to the influence of the State upon economy, if it be true that the State is apparently beginning to exert a controlling influence upon economy it is only because the common people are beginning to use the State to further their own economic interests instead of, as heretofore, leaving the State to be manipulated by the privileged classes in their economic interests, so that what we observe is merely the shifting of political power to a different economic class and it is still economics that influences the State.

As to the jealousy of the houses of Hapsburg, of Hohenzollern, of Bonaparte, their jealousy would have had nothing to do with the making of history were it not for the particular economic structure of society which enabled an idle ruling class to get into quarrels with each other in which they embroiled the ignorant working classes who fought their battles for them.

In regard to religion it can be shown that particular religious systems have had their rise and found their opportunity in particular economic conditions; that they have been the vehicles for the expression of economic demands and social revolutions; that ecclesiastical organizations have been molded and modified by economic ideals and necessities, and have depended for their prosperity upon particular economic systems; that any religious system dies whenever it is unable to adapt itself to changing economic conditions or is unable or unwilling to voice the new economic needs of the times; and all this without in the least assuming that the religious instinct, the universal belief in God, the soul hunger of the race, the joy of a soul that feels itself in communion with the Creator are purely economic effects. If religion were not inherent in human nature no religious system could exist.

It is just as easy and reasonable to base Economic Determinism upon the theory of an Overruling Intelligence, working out a purpose through its operations, as to base it upon the theory of Materialistic Monism.

In the chapter entitled "An Unconscious Socialism Making Its Way in Law and Custom," his historical outline of the rise of modern Socialism, and the necessarily brief analysis and history of capitalism, are sound and well written. The chapter on "Socialism Universal Peace" is a worthy contribution to the literature of protest against war. His words on the lowering of the moral tone in the United States by the war with Spain should be well pondered by thoughtful people.

"Socialism the Enfranchisement of Woman" is a worthy contribution, and the chapters, "Socialism the Applied Ethics of Jesus" and "Socialism and the Church," might well be read with profit by every Christian believer. The Christian conscience that can be satisfied with the present social system and continue to enjoy a "peace that passeth all understanding" after reading "Socialism the Applied Ethics of Jesus" must certainly be "dead in trespasses and sins."

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*Import and Outlook of Socialism, by Newton Mann, James H. West Co., Publishers, Boston, Mass. Price, $1.50; postage, 15c. The publishers offer the book to Socialists for $1.25, including postage.

THE BOY SCOUT MOVEMENT

(By Robert Addison Dague, Author of "Henry Ashton," etc.)

For half a score or more of years thousands of good people in all enlightened countries of the world have been praying and working to abolish war, and to influence emperors, kings, presidents and lawmakers to agree to the creation of courts of arbitration in which international disputes may be peacefully adjusted, to the end that war might be abolished. Good progress was being made, but recently an opposing influence has been set in motion which bids fair to thwart all these beneficent efforts.

It is the "Boy Scout" movement. The Czar of Russia has ordered all the peasant boys of that empire between the ages of 12 and 15 to receive military training under the regular instruction of officers of the war department. The dispatch says: "It is thought that this military training will awaken interest in the army at an early age and thus tend to facilitate the transformation of raw recruits into perfect human fighting machines." The report further says: "Hopes are entertained that the early awakening of enthusiasm for the army will operate against the spread of Socialism among the youth of Russia."

"Emperor William of Germany," the dispatch says, "will also organize the Boy Scout movement in that country to foster the war spirit."

And now certain plutocrats of the United States are planning to make the movement popular here.

It is clear that the original promoters of the movement hope to cultivate the killing instincts in the youth of the country and thus retard if not wholly destroy the anti-war movement. The scheme was adroitly planned, and the real object is hidden; while the supposed advantages accruing to the boys are painted in brilliant colors. The Boy Scout plan was conceived by the cruel, heartless, plutocratic monopolist who places a higher estimate on the sacredness of property than on the preciousness of human life. He knows that all wars are fought by mere boys from 16 to 20 years of age, and almost without exception by the sons of the poor and of working people. That is the reason why he is now proposing to train the children in military methods, and to foster in their minds the murdering spirit which he tells the boys is a glorious thing to cultivate, and calls it patriotism.

His real object is to create a big army which can be hurled upon working people whenever they make an effort to improve their conditions of living. Not very long ago I heard, in Denver, a street discussion between a Socialist working man and a finely-dressed gentleman, evidently a capitalist. The rich man said: "Oh! you go on with your fine talk about abolishing war. When the time is ripe for it, we will hire half of you working people to go into the army and shoot down the other half for $13 per month."

"Peace on earth, good will to men," sang the angels. "Behold a new commandment I give unto you that you love one another," said Jesus. Twelve millions of Socialists in the world, speaking a score or more of different languages, make those words their chief mottoes, and yet some people say that Socialists are anti-Christian. I maintain that it is to the shame and disgrace of the Protestant ness thereof was created for mankind with equal rights and privileges."

Mr. Mortnon was a firm believer in Socialism and realized that Christ's kingdom could never come on earth as it is in Heaven under the present capitalistic system.

churches that even their ministers are urging on this "Boy Scout" movement. For two thousand years they have been praying: "Thy kingdom come, thy will be done on earth as in heaven."

Do they expect to hasten the coming of their Lord's kingdom on earth by fostering in the youth of the country the murdering spirit? While not a Roman Catholic, I am happy to be able to say that the Pope of Rome is using his influence to promote the antiwar sentiment, and for the establishment of international courts of arbitration.

I hope every working boy who reads this will stay out of the Boy Scout organization. If he does not, he will be expected at some future time to run the cruel bayonet through the quivering body of his brother whom he does not know and who has done him no harm; he will be ordered to tear out his heart, cleave open his head with a sword, scattering his blood and brain upon the ground, and like a ferocious wild beast, cripple, mutilate, murder him, destroy his property and bring unutterable anguish to parents and friends, all because he has been trained to obey the orders of his officers. All this and more he will be expected and required to do, and which, if he refuses to do, will subject himself to be imprisoned and shot as a deserter and coward.

It has been said that "man's inhumanity to man makes countless thousands mourn." Oh, that we might be kind each to the other, and know "that an injury to one is the concern of all."

The Short Story

"DOES IT PAY?"

By Marguerite Mitchell, Williamsport, Pa.

Somewhat back from the busy streets of New York, in what is commonly called the slums, stands a little old weather-beaten house, where dwells an invalid mother and her only daughter, Weltha, a girl about sixteen years of age.

It was the custom of Weltha to arise early, and after preparing a small breakfast, she would carefully place her mother in a chair by the window, where the early sunbeams seemed to greet and smile on her, and where the spiders majestically spun their webs of silken threads. No one cheered her, or grasped her hand, a friendly word to speak. She was forsaken by all, except her daughter, and her Father, to whom she prayed in her sore need.

After Weltha had cheered her mother she would hurry away through the dark narrow streets to the factory, where she was hidden from daylight, and only the noise of machines could be heard, or a harsh word from the overseer. Here she labored whether she felt well or ill, only receiving a few cents a day, hardly sufficient to pay the rent of their poor abode.

Still Weltha was of such a nature that she could not easily be discouraged. She looked for better times to come and rested in the assurance: "Fear not, I am with thee, and will keep thy foot from going astray."

One morning Weltha arose as usual and, after bidding her mother farewell, hurried away. She was busily engaged at her work in the factory when word was sent to the office that Weltha must return home at once, her mother having taken seriously ill with no one to care for her.

Weltha quickly put on her hat and coat and was soon making her way through the fury of the storm to her mother. The very air breathed to Weltha that something was wrong. The wind as it whistled through the branches of the trees seemed to whisper to her, "Hurry on," and the birds as they twittered about the trees seemed to say, "Cheer up, life is worth while."

Weltha opened the door of their humble home, her heart thumping within her breast as she entered the room. Her mother had crept to the fireplace and there she lay. Weltha with firm hand lifted her to the bed. But alas! she could do nothing. With unsteady hand her mother opened the Bible and read: "Why art thou cast down, O my Soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise Him, who is the health of my countenance, and my God."

Then slowly she tried to raise herself, but in vain. She clasped her daughter tenderly and breathed her last. Her soul had departed to dwell forever with its Creator in the land of eternal happiness where sorrow finds no place.

Weltha sat down by the fireplace and watched the sparks that seemed to rival each other in their merry dance up the chimney. The old clock told that time was passing fast. Still she did not stir. The fire slowly smoldered away and a cold chill crept into the room.

It was in such dismal mood that Weltha passed the night in the old chair by the firelight where she had dreamed sweet dreams of the future. The early sunbeams found her still sitting in the same position. Her thoughts were of the scene the night before, and the parting words of her mother still rang in her ears.

Weltha could not bear to go back to work in the factory, which she knew would cause her downfall. She determined not to further endure the hardships that all factory girls are subjected to, but to seek other employment.

Work was scarce, no one needed the assistance of a poor working girl. So Weltha was left to be dealt with by the world and the evils thereof. One bitter cold night she walked down one of the prominent streets. The world seemed to be against her. Even the snow dashed angrily against her face as if seeking vengeance for a wrong done to it. While thus walking with downcast eyes, Weltha remembered her dying mother's words. This cheered her somewhat and she walked on. Suddenly her eyes beheld with eager astonishment a wallet partly buried by the snow. She grasped it gladly and pressed it to her bosom. Then there came an inward voice saying, "Keep it, you found it. Why not pay the landlord that awful rent?"

She quickened her pace and again came a voice, "Be honest, thou wilt be rewarded. Be not like the plutocrats and money changers of today, whose thoughts are all for themselves, at the cost of others."

Weltha could not gain control of her conscience. There seemed to be two spirits within her battling for supremacy. "Be honest," then again, "It is yours, fear not." She stood still for a moment, not knowing what to do. At last she repeated aloud, "Be honest," and then quickening her pace she hurried in search of the owner. She held her treasure tightly, while thus searching in vain.

She returned to her cheap room and by the dim light of the fire opened the treasure. Sparkling gold pieces fell into her hand, such a sight as poor Weltha had never before seen. She read on a card enclosed in the wallet:

JOHN G. MORTNON,
1726 Fairmont Street,
New York.

Carefully replacing the card, she hid the purse until morning. She passed an unrestful night, continually thinking of the money, and fearing that some one might in some way steal it from her. At the first dawn of day she arose and with the purse made her way through the streets to the house of Mr. Mortnon. Timidly walking up the marble steps to the door, Weltha rang the bell and waited trembling until the waiter with a stern countenance presented himself and asked in a harsh tone what she wanted.

"Please," came the gentle words, "may I speak to Mr. Mortnon?"

"On business?" he asked.

"Well," she hesitated, "y-e-s." Weltha was shown to the reception room, and told that he would see her in a few minutes. Weltha sat down, weary with anxiety and lack of food. She could hear the voices of two gentlemen in the adjoining room busily engaged in conversation. She listened thinking perhaps they were discussing the loss of the money.

"Well, that certainly was a fine lecture last night," came the words from the friend of Mr. Mortnon." I must confess that Socialism and the Bible go hand in hand. How can men of today who profess to be believers in Christ look up and pray for daily bread when they have gained control over the very water which God gave to all men. The earth and the fullness thereof belong to the Lord. ...

The time was passing and still Weltha sat in the room listening to this conversation. She did not understand it fully, yet felt that the words she had heard were true. some of which were quotations from the Bible. This set Weltha to thinking. What could it all mean? She had heard them talking about the condition of the working class of people, especially that of the factory girl. Again she heard one of them say: "The curse of this nation is child labor. There would need be no girls working in these dens called factories if it were not for the profit system."

A silence followed and Weltha heard approaching footsteps. The bright face of a middle-aged man presented itself, and stating that he was Mr. Mortnon, the gentleman asked what he could do for her. Weltha could scarcely speak, but in a quivering voice said: "Please, sir, last night, as I was going home, I found this purse." She drew from her bosom, where she had concealed it, the purse and handed it to him. "It is yours, for I found a card bearing your name and address in it."

She spoke no more, and arose to depart, but a gentle hand stopped her. "Listen, my child; what is your name?"

"Weltha Belmont," came a feeble response."

"And may I ask where you live?"

With tearful eyes Weltha told him her story. How her mother had died leaving her alone. She told why she was not working at the factory any longer. Hardly had she completed her story before Mr. Mortnon, his eyes filled with tears, placed his arms around her and said in a low tone: "For your honesty you shall be rewarded. No more will you need to work in that place, but in this house you shall stay and live as my child and here will be your home."

Weltha could not believe these words. As she looked about her it seemed to be a dream. She could scarcely stand any longer because through excitement and lack of food she was growing very weak. Mr. Mortnon realized her condition and ordered a maid to put her to bed, while he called a physician. She had fallen asleep when the physician arrived. He took her pulse and said: "There is nothing seriously wrong, except lack of food and attention. It is overwork that caused this, but with proper food and care she will recover in a few days."

It was not many days until Weltha again wore the usual smiling countenance which was a charming indication of her good character. She was now able to tell her story in detail, and was carefully listened to by Mr. Mortnon. As she told of the many hardships she had passed through and the cruel treatment she had received at that dreadful factory, where child labor is pre-eminent, Mr. Mortnon said: "My child, you have been wronged, but no more shall these tyrants coin money from your labor. Listen! my dear, there need be no children working today, if the rules of God were observed. These convictions are plainly set forth in the Socialist party platform, one demand of which is the abolishment of child labor. May God speed the day."

He stopped speaking for a while, but Weltha implored him to speak on. "I love to hear you explain this. I would give my life if the many other poor working girls could have a happy home as I have."

Mr. Mortnon interrupted, "Some day Socialism will come, then will the rule of gold be abolished, and every man shall have his rights. Weltha, perhaps you do not understand these things, but you may learn. There are plenty of books and papers in the library which you may read, that will explain many of the things I have said."

Mr. Mortnon was a subscriber of the **Christian Socialist**, which Weltha learned to love, and many days she would sit by the library table, her head resting on her hand, her thoughts deeply concentrated upon some interesting article in the paper. Hour after hour Mr. Mortnon and Weltha passed in discussing Socialism and its future coming.

Years slipped by. Weltha had grown to womanhood, and had studied and read the principles of Socialism. She is now well educated and her highest ambition is to spread the good news that some day, not far away, God will rule in the hearts of men, Socialism will be established and Peace on Earth and Good Will shall reign among men.

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CHANGE OF ADDRESS

The address of the Christian Socialist (the Co-Operative Printing Company) is now changed to 5443 Drexel avenue, Chicago. Send all letters there hereafter.

REV. HAMILTON'S GREETING

Clyde, Texas, Oct. 3, 1911.

To My Correspondents:

From every part of the United States the letters are pouring in upon me breathing the spirit of comradeship and true Christianity. I appreciate more than words can express these words of welcome and good cheer as they come to me from those I, in my ignorance of the real meaning and intent of Socialism, once opposed so bitterly. It is out of the question for me to think of even so much as acknowledging the receipt of these cheering and comforting messages, there are so many of them, but I want every comrade to know that his letter is a prop to sustain me in this time when practically all the friends of the old days have deserted me. May our Father's blessings rest upon each.

Fraternally, G. G. Hamilton.

PERPETUAL WAR BY MURDEROUS METHODS

Official statistics have been printed in the capitalist papers lately revealing these appalling facts:

Thirty thousand American miners killed at their work during the last ten years.

Eleven thousand widows thus left bereaved and unprovided for.

Thirty thousand miners' children left fatherless and in want.

NO PROVISION WORTH THE NAME MADE TO SUPPORT THESE WIDOWS AND ORPHANS.

Seventy-three thousand miners crippled during the same ten years, often leaving them worse than dead, unable to work, a hopeless weight upon their wives and children, with no provision made for their support.

Nearly all of these injuries and fatalities were caused by criminal carelessness on the part of the mine "owners" by unprotected or uninspected machinery, by powder left exposed to sparks, by lack of ventilation to draw off the gas, or by closing up the mine to quench the fires when it was known that there were from ten to five hundred live men yet in the mine.

An average loss per day, killed and injured, of **TWENTY-THREE**, or 8,300 per year in the mines alone. The railroads also kill and cripple on an average 250 men per day, or 90,000 per year; and the general result of accidents in American industry in killed and injured is 1,370 per day, or (roughly) 500,000 per year. Nearly all of these accidents were preventable by safety appliances which the owners refused to put on!

All this in "the piping times of peace."

Why say, "Peace, peace, when there is no peace?" Wholesale bloodshed, struggle, worry, ruin, misery and despair mark every day of the industrial and commercial struggle. Let us overthrow the competitive system and have Socialism. Then there will be peace, safety and plenty for all.

TAKES $500 MORE

Harvey P. Moyer, author and editor of Moyer's SONGS OF SOCIALISM, is one of the most loyal Socialists in America and one of the purest, kindest, most devoted Christian gentlemen. For years he has "stood by" the Christian Socialist with loyal helpfulness in many ways, writing and working for the paper and giving what money he could. His largest gift was to turn over to the Christian Socialist all legal claims to his truly great and glorious book "SONGS OF SOCIALISM" for only $1,000 worth of stock in the Company—stock that has no market value whatever—so that the paper might get all profit from the book to help in our grand propaganda work among religious people.

He has been so intimately acquainted with the business of the paper that he knows its opportunities and needs better than any one else, and now, in this strenuous crisis he gives $500 more in money—not the first time he has done so—to help the paper on to victory. The friendship and support of such men as Moyer is worth more than money, but we need the money also for this great work, and we are so grateful that there is no use talking about that.

Comrade Moyer did not want us to acknowledge his gift in the paper; but we feel that his generosity should be made known as an inspiration to others more able than he. The Christian Socialist is in debt. We very much need $1,000 now to settle claims, and we need another $1,000 to publish some excellent books we have on hand. Can you, dear comrade, afford to spend $1,000, $500 $100 or even $10 or more, for stock in this paper? You may never get any financial dividends, and yet you may; but you will obtain a share in the most needful, most hopeful, most glorious work in the Socialist movement, and that means in all the world.

We are reaching the preachers and church people by the tens of thousands with the message of Socialism. WE WANT TO REACH THEM ALL with the convincing message of Scientific Socialism in the Bible. Please help all you can, and do it now while it is most needed.

SING THE GOSPEL OF SOCIALISM

We are selling many of our splendid sixth edition of Moyer's Songs of Socialism, but we must increase the sale of this best and greatest Socialist song book the movement possesses. All locals should use these songs to make their meetings more attractive and to be ready to add power and inspiration to the greatest campaign in the history of the movement that is soon to begin. One of our musical comrades wrote the following letter to the author:

Bigame, Cal., Sept. 16, 1911.

Dear Comrade Moyer:

Received the songs, and I want to say that far from being at all disappointed in your book I am exceedingly elated over it for its neat appearance, the substantial binding, the diversity of its contents, the convenience of the arrangement for singing and playing, the beautiful, appropriate words set to familiar airs that can never die, and other like features, and on top of it all, the size of the book for the price.

It is often said, "We must reach a man through his stomach," but the imperative thing now is to reach him through his sentiment, his emotion, his soul. To that end I would like to see a campaign started urging all locals to develop the musical phase of the movement, get up quartets and choirs for propaganda meetings and Socialist entertainments.

Every department of human activity is represented by its peculiar music, so let our great movement get into line and carry its great truths into the hearts of mankind on the wings of the emotions.

Sincerely, Charles Simmons.

Order your books soon. If you haven't any money in the treasury of the local that you can spare for this purpose, get a sample copy and invite a good singer to sing some of the songs at your next meeting. If you will then solicit money to buy the books or take up a collection for them, you will, in most cases, get what you need for the purpose.

Price of the strong paper covered ones, $1.75 per dozen. In beautiful crimson cloth, $2.50 per dozen. Single copies, in paper, 20 cents. In cloth, 30 cents.

WHAT ARE THE MODERN PREACHERS PREACHING?

By Rev. A. A. Metcalf, Pastor of the Emanuel Home Independent Church, Tacoma, Wash.

Picking up the Saturday paper of a great western city and glancing over the "Church Notes," I was much impressed with what they revealed. There were forty churches advertising their services and their preachers, and the subjects, in themselves, are interesting. The sermons are delivered to the most radical and the most conservative churches and by men of mediocre and of great ability.

The first subject to be noticed is: "Gain and Loss in the Spiritual Life." A very fine subject, but somehow very tame in the face of the stirring times of the present. Another one: "The High Rock." If this preacher would have taken the "Rock" and flung it at the heads of some of his unscrupulous church members he would have accomplished much good; but, knowing both the church members and the preacher, I am convinced that out of this "rock" flowed a soothing syrup effectually quieting any disturbance of conscience in the pews. Then again, "Prayer" was an inviting subject for another congregation of people. "Prayer," just what they wanted. If the subject had been "Answering Our Own Prayers," the effect would have been different, and perhaps the crowd also. Other subjects are: "The Christian Race," "Moses," "The Meaning of Faith," "Clusters From Canaan," (why not move into Canaan, then our preachers won't have the trouble of bringing clusters to us), "Should Jews Marry Gentiles," "Second Coming of Christ," "The First Great Commandment" (why not the second occasionally?) "Truth."

Now these are great subjects without a doubt, but, in the name of the Great God, where will we land if we constantly dish out such nerve-quieting concoctions while the subjects before us are glutting their unsatisfied greed at the expense of our sisters and brothers? Members of these churches are now erecting mammoth store buildings, riding in automobiles and expensive launches, giving hundreds of dollars to make carnivals and to build great churches, and at the same time are compelling their store girls to work for the paltry sum of $5 a week. It matters not if the circumstances of the home require more— "business is business," they say. What a sweet morsel is a sermon on "Faith" to such men as these. The preachers are not blind to these conditions either, for some of them have talked with the writer on these subjects.

One of the men who was fed on "Prayer" last Sunday, through the intrigues of himself and lawyer, recently forced a mill from the hands of a few honest hard working men; he paid them 60 cents on the dollar while he got 100 cents on the dollar in value. Now he is running the mill and is importing help from Michigan or anywhere he can get them, while men with families near the mill are hunting work and unable to find it. This same man is superintendent of the Sunday School, and holds high offices in the church and in the church school.

The writer is personally acquainted with these conditions and with the preachers and the fact that no word is ever said against such a system of graft and greed seems to indicate one of two things: either the preachers are ignorant or else they are bought. I prefer to think the former, yet neither is excusable.

There can be but one result. GOD'S WORK WILL CONTINUE IF EVERY CHURCH IN THE LAND, WHICH OPPOSES THAT WORK, HAS TO BE BURIED. Preachers may put great stress on "The First Commandment," but Jesus Christ put great stress on the "Second" great commandment, also, which He says is like unto the first. And no artificial lip-service or beautiful platitudes will answer the purpose of Christ; **it must be an active, thoughtful, working Love before He will be satisfied.**

When I finished reading that matchless production, "We Are Brothers," by Simons and Warren, I felt that in one stroke they have, somehow, shown more of the Christ spirit to the world than forty preachers who rock their greedy parishioners to sleep every Sunday in their cushion-pewed hammocks, soothed by the balmy zephyrs of a breezy, well-paid parson.

Let us to business, brother-preachers, and show the world that, with the Socialists and others who have caught the true spirit of Christ which we have failed to show in our long neglect of our brother, we intend to preach and to work to bring about the realization of the Christ ideal, "The Kingdom of God" on earth.

Notes and Comments

—BY—

GEORGE H. STROBELL

5 Lincoln Park, Newark, N. J.

"Business rushing?" Fairly lively. There's a world to clean and sweep.
Cluttered up with wars and armies; 'tis your work to brush 'em out,
Bid the fierce clinch-fisted nations clasp their hands across the deep;
Wipe the tired world of armies; 'tis a fair day's work, no doubt.
"Business rushing?" Something doing. You've a contract on your hands
To wipe out the world's distinctions—country, color, caste, and birth—
And to make one human family of a thousand alien lands,
Nourishing a billion brothers with no foreigner on earth.

—Sam Walter Foss.

* * *

If you are a reader of Socialist papers you will have been amazed at the numbers of new socialist papers that have appeared during the last five weeks. In a single weekly issue a week ago the Cleveland Citizen contained seven such announcements. And not only are new papers taking up the agitation, but several of the older are being transformed into weeklies and dailies. The ability of the movement to support good literature seems suddenly to be augmented to a remarkable degree. This literature is equal in appearance and far superior in quality to the best non-socialist publication. Compare for instance "Hope," "The Coming Nation," "The Masses," "The Socialist Review," "The Christian Socialist" with others of their class and price. While "The Appeal to Reason" is away ahead of Bryans Commoner or "La Follettes" at one-third the price. The only thing that seems to bother us yet are the two Metropolitan Dailys. We don't understand their small circulation in their home cities. There must be a reason. I have one. I have mentioned it before. It may not be the right reason. We would all like to know the right reason. Milwaukee is going to run a "Daily Leader." If successful it may show us some reason for the non-success of the others. The Milwaukee comrades have now nearly 60.000 pledges toward the capital stock desired for their paper. I believe it will be a good investment and I hope that every comrade who can spare ten dollars will invest in a share of stock. By doing so you will secure a safe investment and help to solve some of our problems and above all help to hold Milwaukee. Don't wait. Do this at once. Address Comrade Bistorious, Brisbane Hall, Milwaukee, Wis.

* * *

In probably no country of the civilized world is socialism growing faster at the present time than in the little country of Denmark with a population of slightly over 2.500.000. Not a city of more than 10.000 inhabitants in the kingdom built on islands and peninsulas is without its daily working class newspaper, generally owned and controlled by the party, unions or the cooperatives. Twenty-seven daily Socialist newspapers are now in operation in Denmark. Today Social Demokraten, the Copenhagen daily, has a circulation of nearly 75.000 and its influence is stronger than all of the capitalist newspapers in Denmark combined. Its closest competitor is Politiken, the organ of the government, with a circulation of only 40.000.

* * *

At the Jena congress last month the Socialists of Germany once more displayed their liberality, which is a characteristic of German Socialists everywhere, to assist others. They voted $7.500 to assist in building up the Socialist movement in Austria, $500 for the Roumanians, $750 for the Lettish and $500 each for the Russian and Polish parties. The report of the managing committee of the party shows that it is today in a stronger position both in number of members and financially than ever before in its history.

The number of members within the last year has grown from 720.038 to 835.562, a net increase of 115,524; of this increase in members, 90,473 are men and 25,051 women.

In nineteen of the emperor's states the party is represented by 188 members of the Landtag. In 410 cities the party has 2,015 aldermen, and in 2,240 county districts, 6646 communal representatives.

* * *

In the country district of Pfalz, Germany, the Socialist vote increased from fifty-eight last time to 1,563. The clerical candidate was elected by a narrow majority and the old politicians were astonished at the Socialist strength.

* * *

Alaska must want socialism pretty badly. Local Deadwood, Alaska, has just sent to the national headquarters at Chicago a bunch of gold dust worth $107 to help defray expense of Organizer Goebel, who recently returned from an organizing trip through Alaska.

* * *

Samuel Gompers, president of the American Federation of Labor, in a speech delivered at Los Angeles, Calif., asked support for the entire Socialist municipal ticket, headed by Job Harriman for mayor.

In the course of his speech he said:

"Out of all attempts to stifle labor in Los Angeles and all maladministration of laws that have made men and women victims of capitalist greed comes this solidarity of action. The workers stand as a unit as they have never stood before. They have expressed their determination for political action by nominating men upon whom all have united. Originally this unity of action may have been a protest, but now it means something much greater, and the results will be shown in the triumphant election of Harriman and his co-workers."

Before arriving here he spoke for Mayor McCarthy of San Francisco in that city.

* * *

A champion of woman suffrage has arisen in Persia in the person of Hadji el Rooy, a prominent deputy in the Mejliss, or congress.

The Mejliss was quietly discussing the bill for the next election, which takes place in a week's time, and had reached the clause which states that no women shall vote, when Vakil el Rooy mounted the tribune and declared roundly that, as women possessed lives and souls, they should possess votes. The house listened to the new champion of women in the silence of stupefaction, unable to decide whether Vakil el Rooy was mad or perpetrating an ill-timed joke.

He called upon the Ulema for support, but the Ulema shivered, muttered in his beard and was silent. He invoked the mujtehid, who, instead of coming to his support, declared excitedly that never before in a life of sorrow and misfortune had his ears been assailed by such an impious utterance as that women should vote. He denied to women either rights or souls. Such a doctrine would mean the downfall of Islam.

The Mejliss was uncomfortable and unhappy. The president put the clause in its original form and requested the reporters to make no mention of the "unfortunate incident."

But Vakil el Rooy is pleading with his brother legislators in and out of season, and many of them, it is stated, are willing to admit privately what they must publicly declare to be an impious belief—that perhaps women have souls.

* * *

A dispatch from Rome says that another Socialist member was added to the group in the Chamber of Deputies last week when Signor Dellasbarba, the working class candidate in the district of Lari, defeated the Constitutionalist Cassuto by a big majority. Thus every election adds further strength to the world-wide movement of the working class.

* * *

The latest returns from Bulgaria state that twelve Socialists have been elected to parliament. This is a great surprise to the government politicians and the cause of no small amount of worry. No Socialists have ever hitherto been selected in Bulgaria.

* * *

A monster demonstration of 200.000 people to protest against the reactionary school bill and in favor of woman suffrage was held by the Socialists and liberals in Brussels, Belgium, the procession continuing for five hours.

At 10 o'clock in the morning traffic had to cease running. About 11 o'clock the procession started, headed by the Socialist and Liberal deputies and senators, in front of whom many banners and placards with mottoes were carried. Then came the demonstration from the Province Brabant, followed by those of all the other provinces.

The first part of the procession reached the St. Gilles Park just before 1 o'clock, where numerous open-air meetings were held, twenty-eight speakers addressing the crowd. These meetings lasted for several hours. It was a quarter to four when the end of the procession reached the park.

Among the speakers were Vandervelde, M. Paul Hymans, the Liberal leader, and Abbe Fonteyne, who spoke in the name of the Christian Democrats. They were received with frantic applause, and the oath, which took the part of a resolution, was then taken by all the demonstrators raising the right hand.

The oath was as follows: "The workers and Democrats of Belgium, united in solemn demonstration, swear to fight without rest or relaxation till the Schollaert school bill is withdrawn, and till the introduction of general suffrage and of compulsory school attendance." This was the largest demonstration ever held in Belgium.

* * *

About a year ago the Swedish nation voted for the abolition of the traffic in alcoholic beverages. The vote was 1,845.249 against 16,471. It was rather strange that a European nation would do this and by such figures. But it must be remembered that the Gothenburg system was not intrenched in politics and carried on by a few capitalists who were not allowed to make over a small percentage of profit.

It was the closing of the saloons during the five weeks of the general strike the previous summer which opened the eyes of the Swedish people and caused them to determine that they would at once abolish the curse. Newspapers then said:

"Four hundred thousand men have been idle on the streets of Swedish cities and towns for five weeks. The greatest economic struggle in the history of the nation has been going on, and in spite of the many inflammable elements below the surface—the public order has never approached the record of these days. Dr. Ivan Bratt, writing in Dagens Nyheter (neither paper nor writer are prohibitionists) concerning the effect of the prohibition enactment which the government put in force when the strike opened, says: 'When one goes through the streets of Stockholm one would think one's self in another country. The infallible national symbols, unsteady gait and resounding oaths, are no longer perceived. The police have nothing to do and the court average of fifty drunks a day has sunk to just one. One knows one's self no longer. One asks Can it go on so? These two weeks have brought much water to the prohibitionists' mill.'

"From all parts of the country come reports of the jails being empty. The death rate of Stockholm fell after the first week to a point never before reached (8.7 per thousand, the rate for the same week in ten past years having been 134). The Stockholm daily, Dagen, writes: 'Provisional prohibition has had a wonderful effect. Never before for generations past have Stockholmers been so temperate. As a consequence there has been almost no crime, fighting or other disturbances. That the great strike, now in its fourth week, should go on so quietly is due essentially to prohibition."

"At a recent meeting of 25.000 strikers at Hornsbaghaga (just out of Stockholm), a declaration for permanent national prohibition was adopted without a dissenting vote. This was not instigated by mere momentary enthusiasm. It was preceded by two sessions of the entire leadership of the Stockholm trades unions, called to carefully consider the whole subject.

"Among other things in the resolution were the following:

"'The immediate, magnificent, and, to many, unexpected results of this provisional prohibitory enactment has astonished the world. Drunkenness has ceased and with it those accidents and crimes which are a consequence of drunkenness. The drinkseller's till, which has hitherto been filled with money from the laborer's pocket, is empty.

"'Shall this attractive picture fade away? Will Swedish people allow without protest the alcohol capital again to throw its octopus arms around ten thousands of their fellow citizens? Will they consent that thousands of Swedish men and women be sacrificed on the altar of the Alcohol Moloch; that Swedish working people be plundered in the future as in the past of 100.000.000 kroner yearly? Or it is not rather right that just in these days when the entire working class of Sweden stands in battle line that we declare we will no longer tolerate a business of which the chief purpose is the ruin of the working class? The results of such a demonstration may not be immediate legislative action, but a concerted movement on the part of the entire working class will reach all ears and be effective in many ways. The Finnish people, Iceland and nine of the United States have already stamped the drink business as a social enemy. It is now the proud duty of the Swedish workmen to put themselves at the head of this world-emancipating movement. By so doing they will write one of the noblest pages in Swedish history and will earn the blessings of succeeding generations.

"Comrades, let us drop all unnecessary discussion. Let us rally to the great task of our emancipation. The way to this emancipation goes through drink prohibition—effective and permanent. Forward to this end in all parts of Sweden."

* * *

And now we have to hand a great increase of the Swedish Socialist vote last week. Returns to hand from 204 out of a total of 230 seats in the general election now in progress show that the Socialists have scored a decisive victory, having already secured 56 seats. The Right has 61 and the Left 87.

With only 26 more returns to come it is clear that the Socialists will hold the balance of parliamentary power.

Premier Lindman, ex-Premier Staaf, who is also leader of the Left, and Branting, the leader of the Socialists, are all returned. The newspapers believe that Staaf will attempt to form a ministry in agreement with the Socialists, but the Socialists have declared their intention of not entering the Cabinet.

This is the first election under the recently passed legislation giving universal suffrage and proportional representation, and follows immediately after the recent great labor wars.

Before the election the trade unions formally affiliated with the Socialist party, and the employers, through their association, declared their intention of calling a nation-wide lockout in retaliation. Whether they will do so in face of the victory at the polls remains to be seen.

ADVERTISING

In order to support the Weekly Christian Socialist it will be necessary to accept some advertising. And it is a very difficult proposition for us, with our limited financial ability, to investigate and determine the absolute reliability of all advertisers. We will exclude all stock-jobbing, patent medicine and other evidently unworthy advertisements; but we must advise our readers to make sure for themselves in advance the genuineness of the articles or enterprises in which they wish to invest.

The International Sunday School Lessons for 1911

By Rev. Wm. A. Prosser, Pastor Hazelwood M. E. Church, Pittsburg, Pa.

LESSON FOR OCT. 22, 1911

"The Foundation of the Second Temple Laid," Ezra 3:1-4:5

Golden text Psalm 100:4: Enter into his gates with thanksgiving and into his courts with praise.

Cyrus the Deliverer

In October in the year 538 B. C. Cyrus, the mighty Persian warrior, turned the face of his victorious army toward proud Babylon, the then capital of the prevailing world empire. Within a few weeks Cyrus and his army were in complete control. This ended the Babylonian empire and begun the Medo-Persian empire with Cyrus the first king.

The policy of Cyrus was one of clemency to all his new subjects. He signalized his ascent to the throne by issuing a strange proclamation for that age. He proclaimed peace to the city and to all the Babylonians and liberty to all enslaved aliens. He granted permission to all captives to return to their native land: and permitted full religious liberty to all. To the Jews he was especially considerate, for in addition to granting them the privilege of returning home with full religious liberty he acknowledged their God, returned the temple vessels taken from Jerusalem by Nebucadnezzar and ordered a special collection of money and material to aid them in erecting a new church at Jerusalem on the site of the old ruins. This policy of Cyrus' was the antithesis of that of the Assyrians and Babylonians who had endeavored to establish and maintain their supremacy by crushing the nations under them so completely that all opposition was impossible.

The record of these matters found in Ezra 1:1-4 and Ezra 6:3-5 is confirmed by a cylinder written by Cyrus himself at the time and recently found, a part of which reads: "The gods, whose sanctuaries from of old have laid in ruins, I brought back again to their dwelling places and caused them to reside there forever. All the citizens of these lands I assembled, and I restore them to their homes." The most natural inference to be drawn from this passage is that general permission was given to all exiles found in his newly conquered province to return to their native lands, taking with them the booty stripped from their temples by the avaricious Babylonians.

To the Jews Cyrus proved a mighty deliverer indeed and it is little wonder that they, yes, even they, came to regard him as a special agent of Jehovah. Aside from the book of Ezra there is abundant proof that they had to regard this heathen conquerer a true servant of God. The great unknown prophet of the exile called him Jehovah's "Shepherd" and "Anointed," and said of him that "he shall perform all my pleasure, even saying of Jerusalem, She shall be built; and of the temple, Thy foundation shall be laid." From this we see that Cyrus was a servant, though an unconscious servant, of Jehovah; that Jehovah was with him and his world-conquest was part of the Divine plan, and that his power and victories were not for his personal aggrandizement, but for the liberty of the captive peoples. Heathen as he was, unconscious of the Agent that guided and helped him, he grandly fulfilled the Divine purpose.

What a magnificent parable! The modern successor of Cyrus is Socialism. It is the only movement in the whole world today that has a mission of world emancipation and a program adequate to accomplish the task. Its mission is to liberate the world—all classes—and it possesses economic and political principles that can do so. It wants to and will take the captive Jew, Roman, Greek, Anglo-Saxon; Blacks, Reds and Yellows and give them political, economic and, yes, Religious freedom and independence. It is on a march of conquest. It has been on the warpath sometime and gaining experience with every battle. It has gained some ground and holds it and is now rapidly gaining more. Its objective is the conquest of the world, the fall of Capitalism and the inauguration of a new civilization. Its objective will be, must be reached, for the forces of **Good and Evil are assisting** it. God is in, behind and ahead of it.

It is a servant of God and its conquest will be the accomplishment of another part of the Divine plan. You say, Socialism is agnostic, heathenish and cannot be a servant of God? Well, Cyrus was an agnostic and heathenish from the Jewish point of view, yet he was a servant of God and did God's will—all **unconsciously** to himself. Socialism is **not** atheistic and heathenish even though some in the movement are. But though it may have been and still is more or less unconscious of its relation to God, it is, I am happy to say, becoming more God-conscious of its mission every year. **You** should come in and help it along that line. But whether you do or not the movement will go on until Babylon shall fall and the victorious army enter and take possession.

When Socialism conquers the earth it will not be for the personal aggrandizement of Socialists. Oh, no; Cyrus like, it conquers to set at liberty the captives, to feed the hungry, clothe the naked, heal the sick, give sight to the poor blind multitudes and proclaim the Year of Jubilee. The spoil will not be for the strong alone, but for both strong and weak. When the proud and haughty civilization of capitalism shall have fallen the inhabitants of the earth will follow the example of the provinces of Cyrus' day and send embassies to kiss the feet and hail the advent of the new order.

The Returning Exiles

After the proclamation of Cyrus granting political autonomy and religious freedom to all the peoples, the Jews among the others made preparation to avail themselves of the privileges and return to their native land. Not all the Jews at once or ever went back to Palestine. Many of them had been prosperous in the home of their exile and expected to prosper still more under the new order of things and did not return. They remained behind. But, according to our scripture lesson and Nehemiah 7:66, about 50,000 did return. It was a long, hard and dangerous tramp back home, but they gladly undertook it. By the aid of the imagination we can see their tears of joy, hear their glad acclaims, feel the rapid beat of the heart as they packed up their belongings, turned their faces westward and took their first firm step towards their own beloved land. It was a never-to-be-forgotten hour. We do not know, we can only imagine, what it must be for a human soul to step out of bondage into liberty!

Why do you suppose they felt as they did? They were going back to their God-appointed possessions—to their old fields, vineyards, olive groves, playgrounds, birthplaces and to the temple of their God. They were going back to work again at the job of nation and civilization building. They would have been harder than adamant had they not had exceptional psychic experiences; experiences similar to those their fore-bears had when they turned their backs on Egypt and their faces toward Canaan.

This will be repeated, only with intenser and more intelligent feelings when the workers of the world are emancipated from wage slavery and are permitted, through the conquests of Socialism, to come back to their God-given world and the full product of their toil. Just what the feelings will be and what expression they will take no man can tell. We may not see it, but our children will; yet we cherish a desire that whether in this world or another, we may be permitted to be conscious of it and experience some of its joy. What a celebration will take place when the poor down-trodden wage slaves, their wives and children; the professional slaves, their wives and children; the mercantile slaves, their wives and children; when all the slaves of all the world can pick up their little pack and move back into our fields, meadows, woods, rivers, lakes, seas, mines, factories, mills, stores, schools, churches—our natural resources and social institutions—and begin once more at the job of nation and civilization building! We think it will begin with the glorious doxology and end with a grand Amen.

Their First Collective Job

After the exiles had returned and gotten nicely settled in their new-old homes they turned their attention to the building of a church as an expression of their gratitude to God for deliverance and their attitude toward Him in the future. This was their first collective job, their first social institution outside of their homes. It was to serve them as a national magnet and the principles for which it stood were to determine and color their economic, political, religious and domestic activities. Henceforth they were to work out their destiny through an ecclesiastical rather than a political organization. They became a heirarchy instead of a monarchy.

They began their new civilization first by building a rude altar upon which to offer their sacrifices and devotions according to the "law of Moses." This served them until they could lay the foundation and erect the second temple. The temple was not completed for some years later and the nation did not get fully started on its ecclesiastical destiny until after the work of Nehemiah and Ezra had been done.

Let none be surprised if the new order to be, if society under Socialism will give its first collective attention, after being nicely settled in its economic security, to religious, esthetic and intellectual pursuits. It will build its temples to worship God, the God of the whole man, and offer appropriate sacrifices and devotions. The temples, forms, ceremonies and devotions may not take the form of yesterday, or even today, but will be as real, yes, more real and expressive of the true soul of man than those of yesterday and today. The new civilization to be, like John's new Jerusalem, may be a templeless city or perchance every human soul will be a temple of the Most High and every act of useful labor and pleasure an act of devotion and praise. Our places of devotion may not even be called temple, cathedral or church but, whatever their name, they will be places devoted to the cultivation of the higher nature of man—intellect, esthetics, morals, spirituality—and that will be religion and the true worship of God. This must be so, for the beginning of life is stomach, but its end is soul. We begin by wanting bread and end with the love of the beautiful, the true and the Good. We begin an animal and end a mature man.

MACHINERY

There is a force operating in the midst of us that the majority of us cannot as yet understand. We see a country with unbounded plenty—while surrounding us we see poverty in an almost indescribable degree, everywhere rampant. We recognize that there is something radically wrong, but just where to place the blame is the stumbling block.

The Socialists claim that it is the development of machinery, from the small primitive hand tool to the large massive machine, under the ownership and control of the employing or capitalist class that is responsible for the enforced poverty of the masses of the people, and this is due to the fact that it changes the industrial aspect of the worker from one of freedom to employ himself as he could in the days of the hand tool, to that of a time when he becomes a merchandise to be sold to and purchased by the owner of the machine, as at the present time.

I ask you to reflect back to those days of the handicraft when the village blacksmith underneath "the spreading chestnut tree" shaped and made from crude iron his own horse shoe; when the farmer made from hickory slabs his own sleigh runner; when the dear old New England wife and mother, with her babes at her knee, sat beside her spinning wheel and while the husband, father or brother tilled the land with crude instruments, she spun for them, to the tune of some old Pilgrim song, their suits of homespun goods. And while